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the author discusses the nature and relations of the mythology. The latter does not seem very distinctive. The reviewer feels that the affinities with northern California are generic rather than specific, and that Farrand's finding of a noticeable change of culture at the southern border of the Yakonan family, of which the Alsea are members, is rather sustained by this material.

Until the grammar based on the texts appears, comment on the character of the language is best deferred, except for the statement that the reviewer finds the vocabularies full of resemblances to the Penutian languages of the great central valley of California. For instance: *Tooth*, t'əlil; Wintun si, Costanoan sit, Yokuts teli. *Tongue*, stilak'-ayust'; W tahal, Y talxat, talapis. *Mouth*, xamaL-iyū; Maidu sim, Y cama. *Nose*, tɛ-sin, ku-snūn-hayust'; W sono, Linik. *Eye*, hayān-iyust'; Md, C, hin. *Hand*, tām-tɛm; W sem. *Liver*, k'ipil; W kila, Md kūla, Y dip, dalapis. *Old man*, mɛhaīt; Y moxelo. *House*, itsaī-s; Y ti; tsi, Miwok utcu. *Water*, k'ilū; Y ilik, Mw kik, C si. *Rain*, lɫaxū-s; W luka. *Snow*, t'ilxu-s; W yolo, Mw kela, tana. *Stone*, k'il; W tului, Y cilel, xelul. *Star*, laLt'; W luyuk, Larak, Md lūlū, Mw tcalatu. *Ashes*, pīya'; W puk, put, Md pupu, Y hapac. *Dance*, kūit, kwid, k'il'; Mw kal-, Y k'am. *Sleep*, atsk., tsinsu; Mw ets, C eten, Y ɛntim. *Three*, psinLx; W panoL, Y copin. Analytic comparison will no doubt confirm these hastily compiled examples and add many others. Even the frequency with which the several Californian languages appear in this brief list is suggestive. Wintun and Yokuts, the most northerly and southerly, appear to have the most numerous or most evident cognates in Alsea. They are also the ones which on a comparison of the California Penutian languages among themselves seem the most generalized or primitive.

Dr. Frachtenberg has performed a most valuable service in doing this work, and the Bureau, in promoting and issuing it, has again given evidence of its all-important function of serving as the great coördinator and clearing-house of American anthropology.

A. L. KROEBER

When Buffalo Ran. GEORGE BIRD GRINNELL. Yale University Press: New Haven, 1920. 114 pp.

There is a distinct need in anthropological literature for the sort of book Mr. Grinnell has given us. A vast amount of ethnological data has been collected and published in a form that makes it valuable for the student of anthropology, but through these students there has grown

up another group who are also interested in civilizations other than our own and yet are not attracted by ethnological reports. This group includes not only the reader who wanders to other lands and other cultures for entertainment, but also people whose interest in primitive life is stimulated by museums and other exhibits. Formerly authors tried to satisfy this curiosity by publishing the folk tales and myths of primitive peoples. These volumes are intensely interesting and very necessary for an understanding of other cultures, but they lack that personal touch which Mr. Grinnell has given us in his book. He lets Wikis, a Plains Indian, tell the story of his life—and his life as typical of the Plains about seventy years ago is not linked up with any particular tribe. The story is told very simply. Mr. Grinnell makes no attempt to keep the idiom of the Indian, which would probably make the tale awkward and monotonous, but he has worked it over into smooth, simple language, using such words as Wikis may well have used and keeping the atmosphere splendidly. The story gives the most delightful glimpse of the everyday life of these people—a whole picture, not dissected and put into ethnological cubby-holes. The play of the children is told by one of those who took part in the games; life in the lodge and the duties of the various members of the household are described by the boy who became more and more important in the family life as he grew older; then as he approaches manhood his uncle instructs him in his duties and responsibilities; now Wikis goes hunting and later on the warpath and at last he marries Standing Alone, the little playmate whom he had described as “pleasant and nice and always busy” when they had played at keeping house in childhood; then the hard times begin and the wars with the whites—“Of that bad time and of what followed that time, I do not wish to speak, and so my story ends.”

When we read accounts of primitive life with customs that seem at first strange and queer, we forget that they belong to people like ourselves. This fact is brought home very forcibly in Mr. Grinnell's book—these are real human beings, they have their joys and sorrows, their pleasures and trials—they are not so different from us after all. It is most important to emphasize this fact especially for those who never have the good fortune of living in such a community and seeing this common humanity for themselves.

There are others who have stores of information like that of Mr. Grinnell—can not the success of this life of Wikis, the Plains Indian, induce them to give us similar accounts of the people they know so well?

ERNA GUNTHER